Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, MARCH 19, 1831. NO. 12.

RELIGIOUS MISCELLANY.

"AN ADDRESS *delivered before the Massachusetts Peace Society; Together with a* REPORT *made at their 15th Anniversary*, 1831.

On the last anniversary of the Massachusetts Peace Society the annual address was delivered by Bradford Sumner, Esq. a gentleman distinguished among the members of the bar of Suffolk. The address is now before us, in the pamphlet, of which we have above given the title. We make such extracts as will answer our desire to unite instruction with brevity.

When we look back to the generations that have preceded us, and call to our recollections many of the great and the good of those times, upon whose names and deeds of munificence the memory dwells with delight, there is mingled with the veneration we feel for them something of disappointment and regret, that an object to our view so important as the abolition of war, should be one to which their thoughts seem scarcely to have been turned. But we can hardly doubt, when we look at the progress of excited benevolence, which seems to mark our day, that our own comparative indifference, and feeble efforts for the cause, will be matter of still greater surprise to those who shall come after us. For some reason, to us not very obvious, Peace Societies seem to have been regarded by the public with less favor than other kindred associations. Less time, less talents, and less property have been devoted to them, than have been bestowed upon others, for which, no one, I trust, would claim the meed of greater practical utility. For indeed what cause can be more worthy the zeal, the talents, and the untiring labors of the friend of peace, than walking in the example of his divine Master, to sow the seeds and cherish the sentiments of good will to men, and so to hush the din of war, and stay the tide of human blood, that in every age of the world has rolled through the land, and for no better purpose, than to waft to places of power, ambitious and unprincipled, but successful leaders?

Peace, as it has already been enjoyed by the nations of the world, though partial and temporary, we have both seen and felt to be associated with everything that is valuable in in life. If science has at any time shed abroad upon the world unwonted light; if literature and the arts have flourished; if agriculture has been rewarded for her toil—has crowned her plains, and filled her vallies with waving harvest—converted forests into fertile fields, and spread her verdure from vale to mountain top; if commerce has traversed every sea, and wafted from shore to shore the wealth of every clime, by the breath of every breeze, has it not been under the mild and genial rays of peace, when the noise and strife of war have been hushed to silence, and the hum of busy and healthful industry has succeeded to the rage and slaughter of the battle field? And if there have been times to which the reverse of the picture we have drawn will apply, when a country has been drained of its resources, its channels of wealth and competency been obstructed, when honest industry has been denied the reward of its labors, and penury and want, in all their various forms, have pressed heavily upon the people; if "the fig tree has not blossomed, and there has been no fruit in the vines; if the labor of the olive has failed, and the fields have yielded no meat; if the flock has been cut off from the fold, and there has been no herd in the stalls," has it not been when the iron hand of war has been long and heavily laid upon the land? And are we told that the train of evils we have enumerated may be visited upon the nations in times of peace, still it will not be denied, that they are the legitimate consequences of protracted war.

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I hazard nothing, when I say, for the proposition cannot be disproved, that never, in all time, has there been an offensive war, as the expression should be understood, that could be justified upon any principle, that even the sober judgment of man himself could approve. By the same argument that any man will justify a war of this character, I will prove him guiltless and unspotted, who, with the divine law before him, shall confess his guilt of the violation of every precept it contains. If the felonious taking of a single life shall draw down upon the perpetrator of the deed the righteous sentence of Heaven, that "whoso sheddeth man's blood, by man shall his blood be shed," shall not they be thought worthy of deeper condemnation, who slay by thousands, and wade to thrones of power through seas of blood? Whether the hapless victim of ambition or revenge shall perish by the dagger or the sword, in the lone retreat, or in the battle field, it is a crime, and the crime is the same. Let it not be said, then, in these days of enlightened reason, illumined by the brightest light of revelation, as it has been said, that one murder makes a villain, and millions a hero.

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Perhaps the importance of our subject, and its claim to the regard of a benevolent community, cannot be more strikingly illustrated, than by a reference to a few facts, drawn from documents of unquestionable authority. The year 1218, we are told, was the period of the first eruptions of the Moguls and Tartars into the southern provinces of Asia. To trace the course of the Tartar conqueror, marked as it was, at every step, by famine, fire and blood, would present to our view a picture that would be looked at only with horror and disgust. A few only, therefore, of the more striking instances of his tragical course, will be here noticed. At the storming of Karazm, Mohammed's capital, says the writer, 200,000 persons were massacred, and half that number sold for slaves; 90,000 were shot with arrows, in cold blood, on the plains of Nesa; 1,746,000 were butchered in the two cities of Nashbur and Tus, and their dependencies; and 1,600,000 in the district of Herat. And in the last battle fought by Ghengis-Khan, against the rebels of Tangut, 300,000 are reported to have perished in the field. To dismiss this subject, says the historian, the Chinese record informs us, that in the first fourteen years of the Mogul Empire, the number of persons destroyed by Ghengis-Khan, amounted to the dreadful total of 18,000,000! about once and an half the whole population of these United States. Permit me to draw one or two instances from other times. On one occasion, we read that Julius Cæsar annihilated an army of 363,000 Helvetii; and that on another, he extirpated upwards of 430,000 innocent Germans, who had crossed the Rhine, with their herds and flocks, and little ones, in quest of new settlements. And the entrance of Napoleon into Russia, in the delusive hope of subjecting to his dominion that vast and powerful empire, cost, by careful estimation, not less than 500,000 lives.

From the Report of the Executive Committee appended to this Address, we obtain the following intelligence.

The Committee appointed at the last annual meeting, to solicit the subscriptions of new members, proceeded to that duty as early as arrangements could be made; and commenced their operations by drafting a circular invitation, of which they caused about 1200 copies to be distributed to well known and respected individuals in Boston and its vicinity. In this circular, after stating the objects of the Society, and reasons for desiring its augmentation, they offered to call on the gentlemen addressed, and receive their determination. It is to be regretted, that the various and pressing avocations of most of the members selected for this Committee, prevented the call from being made so generally as was intended; and that but a minor part of those who received the circulars were applied to for subscription. Of those who were seen, many (as might be expected) declined; and 66 new members have been obtained in Boston. The Society now consists of 168 members, 112 of which (including the new members) reside in the city. The degree of success attending the very imperfect application made, together with the expression of favorable opinions generally received by the Committee, warrant the belief, that a renewed and improved form of invitation would be the means of many and valuable acquisitions to the Society.

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Our correspondence with the London Society for the Promotion of Permanent and Universal Peace continues:—we have received the Fourteenth Annual Report of the Committee of that Society, and the Heralds of Peace, to No. 35, closing the third quarter of the past year. By the accounts they furnish of the proceedings of that and the other British Peace Societies, it appears that the spirit of Peace is not only unabated there, but operates with increased vigor. By their efforts, this sacred cause is diffused gradually, but steadily, through their own island, and extended with an enterprise, for which we have not the advantages, to the other countries of Europe. They continue "their friendly connexion" and "interchange of publications" with the "Society of Christian Morals," in Paris, and are introducing their tracts successfully into the countries of the Mediterranean, through the benevolent agency of Dr Naudi, of Malta, a name in the annals of Peace which should be known and honored by us. The London Society have published nine Tracts, independent of the Heralds, all of which have been translated into the French, two into the Italian, and one into each of the German, Dutch, and Spanish languages. We notice with great pleasure these foreign efforts of the Society, because they tend to remove the fear, that principles of peace will be confined to that country and ours, and not extended to other nations, most frequently engaged in war. We are also pleased with the attention lately given in England to the subject of introducing pacific principles into the education of youth; a measure entirely within our reach, and which we trust will shortly receive from us the serious attention it merits. We congratulate our British brethren on their beneficent zeal; and beholding their bright example, humbly endeavor to emulate it.

DR DODDRIDGE'S CORRESPONDENCE.

A *fourth* volume of this work has just appeared, which we have looked over with great satisfaction. The letters, written by that excellent man, at his maturer age, and with his sounder judgment, are, many of them, on interesting topics, and do great honor to his feelings and character. Of these, we extract one to the Rev. Mr Witton, who, it seems, was a son-in-law of the Rev. Philip Henry, in answer to some inquiries as to the proper course to be pursued with the celebrated Wesley, whose coming and preaching had excited some disturbance in the place, of which Mr Witton was minister. We mark in the reply the good sense and Christian feelings of Dr Doddridge, altogether worthy of his great reputation; and the letter itself may supply useful hints to ministers in these days, who are troubled in like manner, though by men of a different school.

TO THE REV. MR WITTON.

Northampton, June 8, 1743.

REV. AND DEAR SIR,—I am much concerned at the anxiety and disturbance, which Mr Wesley's coming into your neighborhood has occasioned. You are pleased to ask my advice, and, therefore, I give it you as well as I can in this hasty moment, though I am sensible your own superior wisdom and experience render it unnecessary. I think the gentlest methods will be the most effectual: opposition will but give strength to the faction, if it be attended with violence and heat. Should Mr Wesley come hither, as perhaps he may, and excite such a flame among the weaker part of my hearers, I would appoint some stated season of meeting once a week, with a few steady and experienced brethren of the church, that an hour or two might be spent in prayer and consultation, as new incidents might arise within the sphere of our personal observation. I would endeavor, by Divine assistance, to renew my zeal in preaching the great truths of the gospel, and in visiting and exhorting my hearers. I would, with great meekness and compassion, and yet with great solemnity, admonish the persons attacked by the contagion, and lay open before them, with all the mildness and strength I could, the absurd nature, and mischievous tendency of the views they had rashly entertained; and I would, as God enabled me, pray earnestly for them; and should, I hope, consider such a disagreeable scene as calling me to a more accurate survey of my heart, my life, and my ministry; to a renewed surrender of myself to my great Master, and a more solicitous care to maintain communion with him in every duty, and to do every thing in his name, with renewed and earnest prayers for guidance and success.

With regard to any particular opponent, so long as he seemed to mean well, I would think and speak of him as an erring brother, with due respect and tenderness, yet gently blaming what was apparently disorderly. But if I should discover any thing that looked like the wolf's skin under that of the sheep, I would keep my eye upon him, till I could take a safe and a sure hold; and then I would spare no pains to uncase the enemy of the flock, and, with the assistance of my fellow shepherds, to hunt him down with a loud cry; an action which, in that case, would no doubt be highly acceptable to Christ, and useful to the church, and, therefore, well worthy of that upright, humble, and benevolent person whom I am now addressing. If nothing of this kind appeared, and I saw sinners reclaimed, though not just in the way I could most have wished, I would endeavor to rejoice that Christ was preached. If dangerous errors were intermingled with the gospel in their congregation (which I would sometimes attend, or get some prudent friend to do so,) I would endeavor to establish the contrary truths, but would decline controversy as much as I could with a safe conscience. And if on the whole a few were drawn off from my ministry, I should hope that on my prosecuting my work with continued vigor and fidelity, that God, in whose hand are all hearts, would either bring them back in time, or raise up others to fill their places.

This, dear Sir, so far as I can at present judge, is the method I should incline to take, and I believe it is what you are taking yourself. I hope I shall be quickened to pray that it may succeed; and to hear that the cloud is blown over will give me great pleasure. Your good son goes on very well; yet were he rather more active it were still better. My wife, who is through Divine mercy finely recovered, joins in the most cordial services to yourself, good Mrs Witton, and the family, with, Reverend and dear Sir,

Your most affectionate Brother and humble Servant, P. DODDRIDGE.

[For the Christian Register.]

OBITUARY NOTICE—REV. JOHN REED, D. D.

MR EDITOR,—The Register of the 26th ult. announced the death of the Rev. John Reed, D. D. of West Bridgewater. I had hoped, that the next paper would have contained some account of his life and character. Seeing nothing, however, of the kind, whatever may have been published in other journals, and feeling unwilling, that so much excellence should descend unnoticed to the tomb, I submit to your disposal the following notice, which, if nothing better should appear, and you think it worthy of publication, you are at liberty to insert in the Register.

The Rev. Dr Reed, the lamented subject of this memoir, was born at Framingham, Nov. 11, 1751. His father was the Rev. Solomon Reed, then the minister of a parish in that town; but who soon after removed to Middleborough, where he was installed over the church and society in the parish of *Titicut*. Dr Reed received his early education, and pursued the study of the classics, under the immediate direction of his venerable father, who was long in the practice of preparing young men for college. He entered Yale College in the year 1768; where he was distinguished for his correct deportment, his intense application, and his eminent attainments. He graduated in 1772; and soon after, according to his cherished purpose, he commenced the study of divinity. He entered on his profession during the revolutionary war; and, for some time, officiated as chaplain in the navy. After preaching as a candidate in several places, he accepted an invitation to settle in the west parish of Bridgewater; and was ordained to the pastoral office, as a colleague with the Rev. Daniel Perkins, on the 7th of June, 1780.*

The life of a clergyman, is, in general, very monotonous, containing but few incidents interesting to any except the people of his own parish, and a small circle of acquaintance. For several years Dr Reed moved on in his noiseless course, discharging with fidelity and assiduity the duties of his sacred office, and distinguished as far as he was known, as a profound theologian, an able preacher, and an exemplary Christian. In the year 1794, however, he was called out of his retirement by the voice of the public; being elected a Representative to the Congress of the United States, for the district of Plymouth. During six years, he was a respectable member of this honorable body; where he was distinguished, not, indeed, for his eloquence and his long speeches, but for his incorruptible integrity, and clear and comprehensive views of the nature and tendency of public measures. To this office he was elected, not because he was a political partizan, or had devoted an undue proportion of his attention to the subject of politics; but because he was well known to possess extensive information, a strong and discriminating mind, and a spirit of disinterested patriotism. His political life, though for several months in the year it necessarily separated him from his parochial charge, did not impair his affection and sympathy for the church and society with which he was connected, nor diminish the lively interest which he felt in the cause of religion. Not long after he had declined a re-election to Congress, and had again devoted himself exclusively to theological pursuits and the duties of his sacred office, he received, in 1803, from Brown University, the degree of Doctor of Divinity.

For many of the last years of his life he suffered great inconvenience from a decay of sight. Cataracts gradually formed in his eyes, extinguishing, first, one of them, and, after a few years, the other. About ten years before his death, his sight was so much impaired, that he could neither write nor read; and he soon became so entirely blind, as to be scarcely able to distinguish day from night. He had recourse to surgical aid, and repeated operations were performed on his eyes; but without any favorable result; so that, finally he was obliged to relinquish all hope of recovery, and to say, in the language of the immortal Milton, suffering a similar calamity:—

"O dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total eclipse,
Without all hope of day!"

In him, too, the prayer of the poet seems to have been answered:

"Celestial Light,
Shine inward, and the mind, through all her powers,
Irradiate; there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight."

Notwithstanding this serious privation, and all the inconveniences attending it, he continued, with occasional assistance, to preach, and to discharge his parochial duties until the second sabbath preceding his death; so that his life and his ministry had nearly a contemporaneous termination. After an indisposition of only ten days, his invaluable life and labors terminated on the 17th ult. with all that calmness, pious resignation, and Christian hope, which might be expected to attend the closing scene of a life like his. A friend of his, who visited him a few days before his death, observes;—"He was perfectly aware, that he was about to put off the vestment of mortality; and he viewed the approach of death with the greatest composure, and submission to the will of heaven. In view of the mercy and loving kindness of God, as manifested in all his ways and dispensations, and the many tokens of divine favor which had been bestowed upon him, he humbly acknowledged his unworthiness. He acknowledged, and was grateful for, that providential care which had been extended to him, protecting him from many dangers to which he had been exposed, and bringing him to the close of a protracted term of life. On the evening of the succeeding day, it being obvious that the time of his departure was at hand, having given some directions respecting his funeral, with the kindest counsel, and with expressions of affection, he bade farewell to those whom nature and affection had made near and dear to his heart." Mark the perfect man, and behold the upright; for the end of that man is peace.

All who have been intimately acquainted with Dr Reed, are deeply sensible, that a great and good man has fallen. The God of nature indued him with intellectual powers of high order. He possessed a mind of great strength and energy; original and clear in its conceptions, vigorous and extensive in its grasp. He was always distinguished for strong reasoning powers, metaphysical acumen, and logical precision. If I were to compare him with any of the great men, who have shone as lights in the world, it would be with *Locke*. Not that I would claim for him an equality with that eminent character; but I think there was a similarity in the structure of their minds, in their mode of thinking, in their habit of deliberation and deep research. His reading, though very considerable, was not so extensive as that of many others. In the early part of his ministry, he was so situated as not to have access to a multiplicity of books. This want, however, though at the time he felt its inconvenience, he found ultimately to be not without its use. It led him to a more thorough examination of the scriptures, than he might otherwise have given them, and to a more independent mode of thinking, than he might have exercised, and to that originality for which his productions were generally distinguished. He considered it, indeed, a great error to read much, and think but little. He thought that much learning too frequently prevented mental cultivation, originality of conception, and the drawing on one's own resources; and in this way became, instead of an advantage, a real misfortune. As food, however nutricious, taken in larger quantities than can be digested affords no nourishment to the body; so he thought much reading, without close thinking, would afford no nourishment to the mind; that it produced a mental dyspepsia, actually impairing rather than invigorating the intellectual powers.

As a preacher he was not greatly attractive to a popular audience. He neither possessed nor studied the graces of elocution. Of course, those auditors who regard a polished manner more than solidity of matter, and those who never feel edified unless their passions are excited and their imaginations heated, were not captivated with his public performances. By the more judicious and intellectual part of the community, however, he was held in high estimation, and was listened to with intense interest. He considered the object of preaching to be not amusement, but instruction. He, accordingly, aimed at a distinct and intelligible expression of his thoughts, considering his labor lost, if he were not understood; and regarded perspicuity as the first requisite of good style, which ought not to be sacrificed to any ornament whatever. His sermons were scriptural and logical; and contained a rich vein of thought running through them. In matter and in manner, they bore a striking resemblance to those of Dr Samuel Clark.

Though born, if I may so say, and educated a Calvinist, yet in early life he renounced all the peculiar doctrines of the Calvinistic system.—Election and reprobation and the total depravity of human nature, together with their kindred doctrines, moral and philosophical necessity, found in him a powerful and triumphant assailant; while of the opposite doctrines, such as the impartial love of God, universal redemption, and the ability of man, through divine assistance granted to all, to work out his salvation, he was an able and successful advocate.

The Athanasian doctrine of the trinity, was considered by him not merely *above* reason, but *contrary to* it, and no where taught in the sacred scriptures. He could not believe, that the God of truth has revealed, or, in the words of Dr Cotton Mather, that he requires our "assent or consent to a mathematical falsehood." He, of course, did not believe our Saviour to be God himself, but the Son of God. Of the character of Christ, however, he entertained an exalted opinion; believing his pre-existence and superangelic nature. Like Price and many other eminent theologians, both in Europe and in America, he considered the powers communicated to our Saviour, and the offices assigned him, so great as to require a basis for their support more broad and deep, than simple humanity.

His opinion relative to the atonement, was very similar to that of the last named author. He was far from considering our Saviour's sufferings as vicarious, intended to satisfy the demands of divine justice, or to render infinite benevolence propitious: still, he believed they were necessary to answer some other purpose, than merely to affix to his ministry the seal of martyrdom.

Having formed his religious opinions by a long and assiduous examination of the scriptures, he was extremely averse to being called by any of the names, by which the different sects of Christians are designated. He was desirous of being denominated a *Bible Christian*; and wished that all who, like himself, called no man master except Christ, would assume to themselves that appellation. He had no objection to people's having a creed. It is what every one must have; and what every one has a right to propose, and to defend; but he had most serious objections to people's im-

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* The West parish in Bridgewater furnishes instances of longevity in its ministers, to which the annals of no parish, perhaps, in New England can produce a parallel. The church in this place was formed in the year 1664; and the first pastor, the Rev. Mr Keith, was ordained February 18th, of the same year. He continued in the ministry until his death, which occurred July 23, 1719. His successor, the Rev. Mr Perkins, was ordained October 4, 1721, and died September 29, 1782. The late Dr Reed was ordained his colleague June 7, 1780, and died February 17, 1831. For a period, therefore, of 167 years, this church has been supplied by three pastors, with the exception of a vacancy of two years only, which occurred between the death of Mr Keith and the ordination of Mr Perkins. As a balance to this vacancy, however, there were two years during which it had two pastors, Mr Perkins and Dr Reed being co-pastors for that time.

The general longevity of the ministers in the ancient town of Bridgewater, is worthy of notice. Four of them, Mr Perkins, Mr J. Angier, Mr Shaw, and Mr Porter, who were contemporaries, lived to the great ages, respectively, of 86, 86, 83, 87; and died in the 62d, 63d, 60th, and 62d, year of their ministry.—*Vide Judge Mitchell's description of Bridgewater.*

posing a creed on others, or requiring, as a term of Christian fellowship, an assent to any human formulary. Though well established in his own opinions, he was far from arrogating to himself infallibility; or thinking it impossible, that he should fall into error. "It is not certain," said he, in his Convention sermon, "that we are the only wise men, and that wisdom will die with us. The *inspired writers* undoubtedly knew, that they were right; but *uninspired men* do not possess this infallible knowledge. It is possible, after all, that our brethren may prove to be right, and we wrong." His practice was in perfect harmony with his theory. No man's religious opinions, however erroneous he might think them, were by him ascribed to depravity of heart; and so frank was his manner, and so candid his feelings, that they who differed the most widely from him in opinion, could not withhold from him their affection and esteem.

Of religious liberty, and the independence of the Congregational churches, he was a warm asserter, and an able advocate; and on all occasions firmly resisted any encroachments on their rights. In ecclesiastical difficulties, he was a wise and judicious counsellor; and the advice of few clergymen was so generally solicited, so highly respected, or so greatly influential.*

In private and domestic life he was a model of all that is amiable and excellent. His feelings tender and humane, prompted him to sympathise with the afflicted, to love his neighbors, and, as he had opportunity, to do good unto all men.

Religious principle seems to have been at an early age impressed deeply on his mind, to have been incorporated with all his sentiments, and to have had a predominant influence upon his whole conduct. His piety, like genuine charity, did not consist in word and in tongue, but in deed and in truth. It was not a passion subject to a perpetual alternation of excitement and langor; but a permanent principle, manifested in the purity of his life, and in his calm resignation to the will of heaven—especially to the severe affliction, with which he was visited during many of the last years of his life.

The loss of such a man is no ordinary calamity. Though his life was prolonged beyond the usual period of human existence, yet they who have been his friends and associates—to say nothing of the domestic ties which are dissolved—deeply lament, that they shall see his face no more.

Multis ille bonis flebilis occidit,
Nulli flebilior quam mihi.

* The printed publications of Dr Reed are the following:—A Sermon at the ordination of Mr Kilborn Whitman, of Pembroke; a Sermon at the ordination of Mr Jonas Hartwell, of Kittery; a duodecimo volume on Infant Baptism; a Sermon before the Convention of Congregational Ministers in 1807; a Sermon on the Character of Judas; a Sermon at the ordination of Mr Daniel Johnson, of Orleans; and a Sermon before the Society for promoting Christian Knowledge, Piety and Charity.

[For the Christian Register.]

REMARKABLE ILLUSTRATION BY DR PAYSON.

The following extract is from a letter of Dr Payson to his mother, dated Jan. 25, 1805.

"In one of the classics which form part of my daily occupation, there is an account of a tyrant who used to torture his subjects by binding them to dead bodies, and leaving them to perish by an unnatural and painful death. I have often thought the situation of the Christian is, in some respects, like that of these poor wretches. Bound to a loathsome body of sin, from which death alone can free them, and obliged daily to experience effects from it, not much less painful and displeasing to him than the stench of a putrifying carcass was to those who were united to it, he must suffer almost continual torment."—Mem. p. 62.

This passage has probably been applauded by hundreds, as containing an apt illustration of the condition of mankind in consequence of Adam's sin, and the consequent curse of God entailed on his posterity. Believing as I do that Dr Payson was a good man, I must suppose that he thought such an illustration was adapted to magnify the grace of God in human salvation. But, in my view, it has a different tendency. I shall therefore take the liberty to propose the following queries.

1. Does not this illustration tend to impress on the minds of men a false idea of the nature of sin? Does it not represent sin as consisting principally in a hereditary physical disease, and not in the nature of evil volitions? If so, what better excuse for sin could be formed than such an illustration of its nature? Such a disease might indeed be a great calamity; but it is no transgression of the divine law. If it has existence, it is an effect produced by an act or curse of God; and not by the act of the sufferer.

2. Can it be wise, expedient, or just, for a minister to represent that the Christian "must suffer almost continual torment," by being "bound to a loathsome body of sin," while in truth all the sin for which any being is accountable is found in his own voluntary disobedience? If the case of the real Christian be such as is represented by Dr Payson, how could Christ say—"My yoke is easy and my burden is light?" Why did the Psalmist represent that in keeping God's commandments there is great reward? And why did Paul say, "The fruit of the spirit is love, joy, peace?" Do not such exaggerated illustrations tend to confirm the opinion of the disobedient, that religion is a gloomy business, inconsistent with happiness in the present life, and of little value, except as a means of avoiding future misery?

3. What might be the moral character of a Being, who could so manifest his displeasure on account of the first sin of Adam, as to doom all his posterity to be born with a nature wholly sinful, prior to any fault of their own? Was it possible for Dr Payson to write his illustration, without perceiving that it would naturally suggest the following inquiry—In which of the two supposed cases is there the greatest display of tyranny? The subjects whom the tyrant bound to dead bodies might be guilty convicts; but the children of Adam are supposed to be bound to the body of sin while infants, having done neither good nor evil! Ought we not to shudder at the thought of imputing such conduct to our heavenly Father?

The biographer of Dr Payson informs us that "nervous irritability and consequent depression was an ingredient in Dr Payson's nature." He also says—"To censure a man for constitutional infirmity is as unjust and inhuman, as to censure him for bodily deformity which he had no agency in producing."—p. 423.

I admit the correctness of these remarks. The first may account for the gloomy picture, which the Doctor gave of the condition of a Christian; and for many of the distresses which he has described. But the other remark may have a more extensive application than the biographer intended. For on the same principle that it would be "unjust and inhuman" to censure Dr Payson for his "nervous irritability and consequent depression," it might be "unjust and inhuman" to censure mankind for any constitutional ingredient, defect, or infirmity which they "had no agency in producing." Hence we may infer, either that Christians have been under a mistake in supposing that the posterity of Adam have all been born with a constitution or nature wholly sinful, or that this is a species of sinful nature for which it would be "unjust and inhuman" to censure them.

CLEMENS.

[For the Christian Register.]

AMERICAN COLONIZATION SOCIETY.

MR EDITOR,—I read with regret two communications, that have recently appeared in the Christian Register, casting censure upon the Colonization Society. I regretted to learn that such suspicions as the writer entertains respecting its purposes and operations existed in any mind, and still more that they could be justified by an appeal to facts. I have regarded the Colonization scheme as one of unquestionable and of almost unqualified utility. While it can probably do very little towards the immediate diminution of slavery in the United States, it removes to a home, where they may find every means of improvement and happiness, a class of our population, who are, and long will be regarded and *treated* by the whites as an inferior caste. That this distinction ought not to exist, I am ready to avow, but that it *will* be maintained to the moral disadvantage of both whites and blacks (whether slaves or free,) cannot be doubted. It is far better therefore to build up a colony, where the colored *native of the United States* can realize the enjoyment of all his rights, and where his children, natives of Africa, shall commence life under circumstances most favorable for the developement of character.

This however has not appeared to me the most important aspect in which we may contemplate the settlement at Liberia. Its influence upon the surrounding country, spreading and augmenting with the growth of the colony till it shall be felt along a vast extent of coast and even to the heart of the continent, is worthy of most attentive consideration. It may be a visionary hope, but I think I see in the infant republic a germ, that will gradually be expanded and strengthened, till it shall send forth branches for the healing of nations.

The experiment, it seems to me, has been wonderfully successful. It is no longer an experiment. The difficulties have been overcome, the foundations laid, the proof established, and I consider the permanence of the settlement in Liberia as certain, and the probability of its increase and prosperity as great, as the continuance of our own civil institutions, or the growth of our political state.

I was therefore sorry to read the remarks of your correspondent. I lamented that any advocate of the Colonization plan had been so unwise as to indulge in unjust or needless censure of the free colored people of the United States; and I deeply regretted that such language should excite a prejudice against an institution, which ought no more to suffer from this cause, than religion from the blind zeal of some of its friends. I was more grieved than surprised to learn that the free blacks (or rather, I presume, a part of them) are hostile to the project. Has it not always been found that opposition will be enkindled by interference, even for the benefit of others? Besides, who can deny that the blacks should be put on equal ground with the whites in this country? and who will blame them for urging this claim? But, while many of their true friends believe that the prospect of such equality, in respect to intercourse and feeling, is far distant, how can they with justice be censured, or the purity of their motives impugned, for offering or providing for them a better place of residence?

I did not mean, when I began, to write half a dozen lines. My purpose was simply to express my hope, that some one acquainted with the proceedings of the Colonization Society would meet the statements of your correspondent with whatever of explanation or reply can be given. I doubt not but he wrote honestly and advisedly, yet I have been told, as I thought on good authority, that more free blacks are now waiting to be carried to Africa than the present means of the Society enable them to send, and that many more have voluntarily sought for a passage to Liberia. I trust, Sir, that some person competent to speak on the subject will use your columns for the purpose.

G.

[For the Christian Register.]

HARVARD COLLEGE.

MR EDITOR,—It appears to me, nothing can exceed the virulence, with which the Orthodox of the day are making their attacks on the high and and well earned reputation of Harvard College. Already the tone of fulmination and abuse against her, assumed on the sea board, has found its way into the interior. And what renders the thing peculiarly shocking to every principle and feeling deserving the character of Christian, is, that it is blended with social and public worship, and made the subject of discussion at special meetings for prayer. I have before me a description of such a meeting, held not long since in the interior of Essex county. The object of the meeting was, ostensibly, to pray for the Colleges, and especially for Harvard College. But one would have concluded from the exercises, it was, really, an occasion of pouring out anathemas on this ancient University. Those who led in the devotions, seemed to pray not *for*, but *at* its Government. And in an address by one gentleman an attempt was made to awaken in the audience prejudices against the College, and to discourage parents from putting sons within its walls for an education. He told his hearers, that but a small portion of the Bible was received at Cambridge as sacred Scripture. That of the New Testament, the four gospels only were considered authentic; and that the apostles are there believed to have been no better qualified to preach than are good men of the present day; though the speaker himself thought Paul preached more and greater truths than Jesus Christ.

The speaker, was particularly clamorous about the Theological School at Cambridge. The late measure of the Overseers seemed very much the burthen of his address. He said they had made Unitarianism a State Religion—were using the money contributed by the State for Unitarian purposes—that things had come to an alarming crisis, and that the community ought not to bear it. Now, Sir, if this Rev. gentleman and his coadjutors believe they are uttering the truth, when they say such things, then they are grossly ignorant. If they know better, then they are deliberately wicked. If they will attend to the history of the University and the Theological School at Cambridge, they can easily correct their mistakes. But if instead of doing this, they continue to give false alarms, "they have no cloak for their sins."

N. A.

[For the Christian Register.]

DR CHANNING'S WORKS.

MR EDITOR,—Does any one know who owns the copy right of Dr Channing's Volume of Reviews, &c, and manages the publication. I look upon the manner and form in which this book has been put out as most unfortunate for the interests of religion. Why are sentiments so important locked up in a volume so costly, and lodged upon the shelves of the rich, and the literary elite—just those who least need them? If this book has any value, it is for the views it presents of the nature and character of Christianity. It is on this account, doubtless, it is chiefly esteemed by its author. It is his heart's desire that these views should be spread around throughout our country, among all classes and denominations—his whole life shows that this is his great desire. Why, then, are these sentiments so inconsistently chained up in this heavy, unwieldly, and expensive book? Why is not another edition at a third or fourth of the price struck off, suited to the means of the middling classes, and even the poor throughout the community, who far more stand in need of the volume, than do they who now are able to possess it. A cheap edition would run through the land, as no book ever did before, and carry truth to the remotest corner. Whose business is it to see to this? It is a matter of public concern, and should be taken up somewhere. INQUIRER.

CHRISTIAN REGISTER.

BOSTON, MARCH 19, 1831.

BOSTON RECORDER AND WHITMAN'S LETTERS.

Our slight notice of the Review of Mr Whitman's Letters in the last Register seems to have given great offence to the editor of the Recorder. He declares of us, that 'we find ourselves unable to speak of it, without totally misrepresenting it,' and, with very little courtesy, accuses us of 'falsehood.' We are not careful to answer him in this matter, knowing too well the improbability of preventing "men, who are blinded by prejudice and party zeal," from bringing 'railing accusations', and 'bearing false witness against their neighbor.' If he thinks we have misrepresented the Review, what is that to us?

It is due to our readers, however, to show them, that we have not spoken unadvisedly. We are charged with "falsehood." 1. We affirmed that the 'Spirit of the Pilgrims denounced these Letters, as unworthy of perusal,' soon after their first appearance. This is denied. Our proof is as follows. "We are glad that this book is so large. If it were a small production, decent men might read it through, without being sickened and disgusted with it; but we defy any such man to undertake it now, without finding it too strong for his stomach, and without feeling a strong inclination before he sees the end of it, to throw it aside.—If a few of our good Orthodox brethren can borrow it and look into it, (it will be hardly worth their buying) it may satisfy them," &c, &c.—*Spirit of the Pilgrims, for January*, 1831–*page* 60.

Now if a book is not 'worth buying' and cannot be read by a "decent man," without sickness and disgust, it certainly is not 'worthy of perusal.' The Recorder says that the editor of the Spirit of the Pilgrims states expressly, that "he hoped it might be read." He states no such thing. He says he hopes "respectable Unitarians will TRY to read it," intimating, at the same time, that they will find it so bad, as not to be able to get through it.

2. The Recorder complains of us for speaking of certain accusations, as *said* to have been alleged by Unitarians against the Orthodox. "Does not the Reviewer," he adds, "show conclusively that these accusations *have been alleged*?" That is the point to be proved. In our opinion, the Reviewer has not proved it. The quotations he refers to, do not prove what he intended they should.

3. We 'represented the Reviewer as conceding, that persecution and oppression are the natural and inevitable result of Orthodox principles.' To be sure we do. To be sure the Reviewer makes this concession. What could induce the Recorder to deny it? How does he explain away such language as the following? "No small part of what Mr Whitman charges upon the Orthodox as PERSECUTION AND OPPRESSION, and altogether inconsistent with free inquiry and religious liberty, is but the NECESSARY RESULT of their religious liberty. They could not have their liberty and do otherwise. They certainly have the right to adopt their own religious principles, and to act according to them, and it will be found, on examination, that most of THE CHARGES URGED AGAINST THEM in his first letter, (bating the false coloring and inaccuracies of statement) are the NATURAL and INEVITABLE RESULT of their HONEST PRINCIPLES."—*Spirit of the Pilgrims, p.* 127.

For quoting this concession, we are told by the Recorder—what one man does not often tell another. In our poor opinion, it is no 'misrepresentation,' to 'exhibit a man as saying' what he actually has said. It is not telling a lie, to copy a passage from the Spirit of the Pilgrims.

4. We said that 'the Reviewer confesses, that the Orthodox system leads inevitably to *denunciation* and *injury*.' "Where," asks the Recorder, "does the Reviewer make such a confession as this? No where. The assertion is false." Indeed! A short and pithy way of disposing of an unpleasant fact. We will set the Recorder right, and request him to substitute for his blunt '*No where*,' the words, "page 126 of the Spirit of the Pilgrims." Here are the Reviewer's words.

"It will be objected, that by excluding the member who wanders from us, we render him unpopular, excite suspicion and inflict an INJURY.—But if he does receive INJURY, whose fault is it? The [Orthodox] society, surely, are not to blame.—Suppose that having adopted the Orthodox faith, we regard it, not only as true, but as of great importance. But here is a man, who in the exercise of his freedom adopts a system the opposite of ours, and disbelieves and derides all that seems to us so precious: what now shall we think of him? Can we avoid regarding him as in a great and dangerous error? And if called to express an opinion respecting him, have we not a right to say what we think?—But this we are told is a 'DENUNCIATION,' and in pursuing such a course we inflict an injury? And suppose we do: how is the INJURY to be avoided?—Are we to tell a lie rather than the truth, though fear that the truth will INJURE him?"

Now if the Orthodox system leads men—as we know it does—to regard those who do not adopt it, as in "great and dangerous" error; if it makes it the duty of "honest and consistent" Orthodox Christians, to "denounce" the "opinions" of their neighbors, and not spare them "through fear that the truth will INJURE them," and if the Reviewer confesses and advocates this feature in the Orthodox system, then we say, he has confessed that it leads inevitably to "DENUNCIATION and INJURY."

5. We said that the Reviewer 'does not undertake to grapple with Mr Whitman's leading propositions,' and, most assuredly, we think, he does not. We should be glad to know in what part of his work he discusses them.

6. We said that 'the Reviewer has not set aside a single fact, upon which Mr W. relies, in proof of his declarations.' And truly, we do not see that he has. Indeed, the long catalogue of apparent errors appeared to us one of the most amusing documents we have lately met with. If it were worth taking up our readers' time, we would present them some specimens, which seem more like the evasions of a child to escape reproof, than the reasoning of a man.

The Recorder asks "whether honorable men of any party are prepared to have religious controversy take this turn?" Speaking for ourselves, we answer, that we are prepared to defend religious liberty and to repel attacks upon it. It was in an evil hour for the Orthodox that the controversy began. But they called for it. They have brought it upon themselves. They have suffered from it. They must inevitably suffer still more. No wonder that they now shrink from it. "Prepared to take this turn?" Who gave religious controversy this turn? Liberal Christians have always been quiet;—quiet, till their very peacefulness was charged upon them as apathy. They have entered into controversy, no further than they have been compelled. They have given no color or turn to it, which was not forced upon them. They have been too desirous of peace and simple undisputed truth, readily to wage warfare against men's dogmas. They never would have pointed out the faults and errors into which many in this religious community have fallen, had they not been defied to do it, in a tone which implied that silence would be regarded as confession of guilt. They hoped better of our community, than to believe that the spirit, which they lamented could be permanent. But they were challenged to this personal controversy, by one, whom to neglect would be construed as fear for their cause. They have met him. He asked for facts. "Here," as Mr Whitman says, "here they are." We know they are odious. We are disgusted with them ourselves. But who began the contest? Who forced us against our wishes, against our habits, into this loathsome controversy? LET THE ORTHODOX ANSWER—LET THE PUBLIC JUDGE.

HARVARD COLLEGE AND HOLLIS PROFESSORSHIP.

As there have been repeated misstatements, and some strange misapprehensions, in regard to the extent of Mr Hollis' benefactions to the College, and particularly for the foundation of his Professorship of Divinity,—we extract the following account, which was given a few months since.* From this it will appear, that however munificent were these funds at the time they were bestowed, more than a century ago; they have become, with the changes of the times, altogether inadequate to the purposes, for which they were granted.

We may form some notion of the difference in the relative value of money, then and now, when we are told, that the yearly stipend granted, *in the first instance*, to the Divinity Professor, was only eighty pounds currency, or about *twentysix pounds sterling*. And this, in the Rules and Orders, is called "an honorable stipend."

It will be remembered, that Mr Hollis was the Founder of two Professorships, the Mathematical and the Theological: and a correct account of the present state of the funds appropriated to these and other objects, is as follows.

For the Divinity Professor,	$2606,67
For the Professor of Mathematics, &c, &c.,	$2606,67
For the College Treasurer,	$ 520
For Indigent Scholars,	$2680
Total,	$8412,34

It will be seen from this statement, that the whole fund for the Hollis Professorship is two thousand, six hundred, six dollars and sixtyseven cents; and that supposing it invested at six per cent, it will yield but *one hundred and fifty* of the fifteen hundred dollars, which is the regular salary of the Professor. In other words, the Hollis fund yields one-tenth part of the Hollis Professor's living.

But it is not in relation only to the legacies of Mr Hollis. The most exaggerated statements have been made, and by some not ignorantly, whether for good or evil, of the general funds of the College. And the whole amount of the benefactions, private and public, from the beginning to the present time, has been exhibited, as if it was all still in the possession, and even accumulating with interest in the hands of the Corporation. But it has not at the same time been stated how much of the whole income of the College is sacredly appropriated to specific objects, prescribed by the donors;—as for example, in the foundation of professorships, and not, therefore, to be diverted to supply any emergency, however pressing;—how much, from year to year, in the general expenses of instruction; in the necessary repairs of the numerous and extensive College buildings, demanding no less than five thousand dollars annually;—and in various charitable payments, with which the Hopkins and other smaller funds are charged.

Of the large grants, which have been made within twenty years by the Legislature, let it be remembered, as has been stated by a late member of the Corporation, that no part of them went into the College Treasury; that they were consumed, year by year, in meeting the urgent wants of the College; especially, in supplying the deficiency of the old foundations of the Professorships, as in the instances we have just adduced in the Hollis Professorships. And notwithstanding all that has been said of the patronage of the Commonwealth it is also true, as the same writer remarks, "that the States of Virginia and New York have done more for their Universities within twenty years, than Massachusetts has done for Harvard College in 190 years."

* See Christian Examiner, for Sept. 1829. Article, Thomas Hollis.

Memoirs of JOHN HOWARD, *compiled from his diary, his confidential letters, and other authentic documents.* By JAMES BALDWIN BROWN.—*Abridged by a Gentleman of Boston, from the London quarto edition.* Boston: LINCOLN & EDMANDS. 1831. 18mo. pp. 352.

In this neat and instructive little volume, which is the abridgment of a much larger work, are exhibited the life and labors of the remarkable man, who in his peculiar walk of benevolence has probably done more for the alleviation of human misery and the reformation of vice, than any mere human being had ever before attempted. In his diary and letters the reader may see for himself the resolution, industry and self-denial, with which, amidst some undeniable eccentricities of character, perhaps we should say faults, inseparable from the ardor of his mind, this Christian philanthropist revolved and accomplished his purposes.

In this Memoir great prominence is given to Mr Howard's *domestic* and *religious* character. Of the former, particularly in the course he pursued in relation to his only unfortunate son, there seems to be a perpetual effort in the writer to remove the impression, which, at the time gained general currency, that Mr Howard was a stern parent; or that the misfortunes of his son might be traced to his undue parental severity. We see no necessity for all this; and we much prefer the prudent and delicate reference to the subject in the excellent Memoir by his friend Dr Aiken.

It is also the evident intention of this compiler to present in the fullest view possible, Mr Howard's religious sentiments. These were undoubtedly what are usually called Evangelic, or moderately Calvinistic; but his friendship with Dr Price, with Mr Palmer of Hackney, a clergyman of most catholic spirit as well as venerable piety, and the high confidence he reposed in Dr Aiken as his friend and assistant in the publication of his most valuable works, show the genuine liberality of his mind. In truth, Mr Howard's benevolence was the result, not so much of any *peculiar* views of the Christian doctrine, however Orthodox they might have been, as of that, which Christ Jesus himself has declared to be the "whole law," and the source of all true charity,—"love to God and love to man."

It is true, that the biography by Dr Aiken does not exhibit the *peculiar tenets* of Mr Howard; but he speaks of his friend as "eminently a religious character;" he ascribes to his "high principle of religious duty all that he did or underwent, in promoting the good of mankind." He quotes also at length a passage from a sermon by Mr Palmer, occasioned by the death of this "distinguished philanthropist, this ornament of human nature and of the religion of Jesus," in which "his lively faith in the promises of the gospel, his cheerful confidence in the grace of God,—and of his Redeemer, his humble triumph in the prospect of the life eternal, through Christ," are all commemorated.

We think, therefore, that the compiler of this edition is unjust to the memoir of Dr Aiken, when he speaks of it as so defective, that it ought not to be reprinted. The truth is, any notice of Mr Howard would be defective, that should not exhibit him as he was,—*a sincere and decided Christian.* But his great virtues sprung not in him from any thing, that was peculiar or sectarian; nor from any thing that makes his name the special property of "*the churches*" technically so termed; but from those great general principles, which he held in common with his friends of various name, and with the vast multitude of Christians throughout the world.

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

On Thursday, March 10th, in the Senate. A bill to annex a part of Paxton to Holden in Worcester county was reported. Sundry orders of notice were passed. Sundry resolves on private petitions were passed in concurrence. The Committee on resolves of the House respecting purchase of farms for State Paupers, reported against their adoption. Resolve for furnishing the towns of the Commonwealth with Massachusetts Reports, passed. The Committee on resolutions of other States, respecting alterations in the Constitution of U. S. &c., and on petitions for changes in laws respecting the payment of debts, reported against any farther order, reports accepted. The bill respecting debtor and creditor was rejected on third reading by a vote of 19 to 17; afterwards the vote was reconsidered, and the subject deferred till tomorrow.

In the House of Representatives. Bills incorporating certain associations passed. Mr Brooks of Bernardston reported the bill concerning public worship, with amendments—ordered to be printed. A message was received from the Governor, [a similar one having been sent to the Senate] informing the Legislature that $419,748 26 had been received this morning from the Secretary of the Treasury of the U. S. being a partial payment of the "Massachusetts Claim." One third or about $140,000 belongs to Maine. The message was committed to Committee of Finance. The resolve to appropriate $2000 to Berkshire Medical Institution, and the report granting leave for a bill to Grand Lodge of Massachusetts, were indefinitely postponed. The report against legislating on Alabama resolutions was accepted. A resolve on procuring copies of colonial papers from England was passed.

On Friday, in the Senate. A resolve was reported on the report of the Land Agents, discharging them from amount of money by them received and paid into the Treasury. A bill was reported to incorporate Bowdoin Street Congregational Society in Boston, and the South Church in Lowell. The resolve passed for appointing Commissioners on the subject of the Pauper Laws. The bill relating to debtor and creditor was committed with instructions: the Committee made a report, accompanied by a resolve as a substitute for the bill, appointing Commissioners to revise the laws in relation to debtor and creditor, and to provide for the equal distribution of the estates of insolvent debtors—report accepted; the vote was afterwards reconsidered, and the bill referred to the next General Court. A bill was reported to incorporate the Merchants' Bank in Newburyport.

In the House of Representatives. A resolve was reported relating to a payment to the State of Maine, on account of their portion of the claim of Massachusetts vs. United States. The bill respecting Massachusetts claim for Militia services, was reported with amendments. Bills passed to be enacted,—In relation to the plea of tender, and to incorporate the Merchants Insurance Co. in Newburyport.

On Saturday, in the Senate. The bill relating to the donation of Count Rumford was reported. The bill to incorporate the Merchants' Insurance Co. in Newburyport, and the bill relating to the plea of tender, passed to be enacted. Bills to incorporate Bowdoin Street Congregational Society,—to incorporate the proprietors of the South Church in Lowell,—and to annex part of Paxton to Holden, passed to be engrossed. The resolves on the accounts of the Land Agents were passed. The bill in relation to the powers and duties of Sheriffs passed to be engrossed, with amendments. The petition of the town of Barre, was referred to the next General Court.

In the House of Representatives. The report and petition respecting the Herring Pond Indians were referred to the next General Court. A resolve passed relating to a payment of the State of Maine, on account of their portion of the claim of Massachusetts against the United States. A bill in addition to the several acts regulating the inspection of pickled fish, passed to be enacted. A bill was reported to incorporate the proprietors of the Tremont Mills.

On Monday, March 14th, in the Senate. A resolve from the House, respecting payment to the State of Maine, on account of their portion of the claim of Massachusetts against the United States, was committed. A bill was reported to incorporate the Middlesex Bank. The valuation bill was reported with amendments. A bill in addition to the acts regulating the inspection of pickled fish, passed to be enacted. The report on the subject of the sea coast fisheries was referred to the next General Court. The resolve relating to the culture of silk passed in concurrence. Bills were reported to incorporate the Hamilton Bank, and the Railroad Bank. The resolves in relation to the Georgia resolutions, were adopted with the amendments of the House. Bills passed to be engrossed,—to incorporate the Merchants' Bank in Boston, and the Traders' Bank.

In the House of Representatives. The bill for the orderly solemnization of marriages was rejected. The bill to increase the capital stock of Taunton Bank, and reduce that of Fall River Bank, passed to be engrossed. The bill in addition to the acts for the regulation of licensed houses was amended and committed.

On Tuesday, in the Senate. The bill giving criminal jurisdiction to the Court of Common Pleas, except in capital cases, passed to be engrossed with amendments. Bills passed to be engrossed,—to extend the charter of Millbury Bank,—to extend the charter of Sunderland Bank,—to incorporate the Merchants' Bank in Newburyport,—concerning damages on roads, railways, &c.

In the House of Representatives. The bill to establish the Boston and Worcester Railroad was referred to the next General Court. Bills were reported, to prevent fraud in the transfer of personal property, and to amend the debtor laws. Bills passed to be enacted,—respecting shell fish in Duxbury,—in addition to the act incorporating Green's Harbor Marsh Draining Co.—relating to the Indians and people of color in Dukes County,—to annex part of Plympton to Halifax.

On Wednesday, in the Senate. The following bills passed to be enacted,—a bill respecting shell fish in Duxbury,—in addition to the act incorporating Green's Harbor Marsh Draining Co.,—relating to the Indians and people of color in Dukes County,—to annex part of Plympton to Halifax,—to incorporate the Traders' Bank in Boston,—to incorporate the Fairhaven Insurance Co.,—authorizing the Supreme Judicial Court to determine all matters relating to the donation of Count Rumford,—for investing the funds derived from the sales of Eastern lands,—concerning assessment of damage occasioned by location of roads. A committee was appointed to inquire into the expediency of providing by law, against marring or defacing buildings, fences, &c. The bill to change the name of the town of Natick, was indefinitely postponed.

In the House of Representatives. The bill relating to Probate salaries was indefinitely postponed. The subject of impounding cattle was referred to the next General Court. The bills concerning the assessment of damages, by location of railways, roads, canals, &c., and to provide for investing the funds derived from Eastern lands, passed to be enacted. The bill in relation to the Free Bridge in Boston, passed to be engrossed. The bill relating to the Middlesex, Medford and Essex turnpike roads, and the bill providing for the relief of bona fide creditors and debtors were referred to the next General Court. The bill to incorporate the Railroad Bank passed to be engrossed. The vote rejecting the incorporation of Middlesex Bank was reconsidered and the bill passed to be engrossed.

On Thursday, in the Senate. Hon. Samuel Lathrop, President of the Senate, having obtained leave of absence, thanks were unanimously voted to him "for the promptness, ability and fidelity with which he has presided over the deliberations of the Board during the present political year." Mr Lathrop in his reply to this vote, announced that he now took "a final leave of all halls of legislation, having passed more than twenty years in this Senate and in the House of Representatives of the United States." The following remarks of Mr L. deserve the atttention of our readers in this Commonwealth.

May I be excused in making a suggestion in reference to another article in our Constitution. Whenever any provision of the Constitution ceases to have any obligatory effect—when public opinion clearly and unequivocally demands of the legislature a disregard of its injunctions—when we are obliged to frame our laws in such a manner as to evade it, or directly to contravene it, and when our judicial tribunals give the sanction of constitutionality to such enactments, the continuance of the article remains not merely useless—it also tends to diminish our veneration for the whole instrument, and necessarily leads to a practice of immoral tendency. Will not these observations apply to the third article in our Bill of Rights? It is now too late to agitate the question whether the enforcement of the provisions of that article would be an infringement of the liberty of conscience. The question is settled, both by the legislative and judicial tribunals—and it is settled by a still higher tribunal, by the people themselves. No legislature can enforce its provisions and obey its requirements.

There is perhaps no subject, on which a free and enlightened people are more jealous of the interference of the government, than on that of religion—and this extends, and will extend, not merely to the right of choosing the religious sect or denomination to which they will contribute their support, but also to the fact, whether they shall be compelled to contribute to the support of any. Our legislation, for a long period, has been fruitful in devices, by which we, the people, may evade an obligation expressly but unwisely enjoined. Is it not better that the article should be wholly expunged, rather than that our statute book should exhibit such glaring inconsistencies between the provisions of the law, and the duties enjoined by the constitution? It will scarcely be contended by any one, at the present day, that there will be less of vital piety, of genuine religion, and of practical morality, where they derive their support from voluntary association and free contribution, rather than from constitutional provisions and legal enactments.

Hon. James Fowler was chosen President of the Senate, and took the chair. Sundry bills passed to be enacted, which had already passed the House.

In the House of Representatives. Several bills of a local or private nature passed to be enacted. An act passed to be engrossed, 'to abolish imprisonment for debt in certain cases.' The bill provides that no one shall be imprisoned for debts under ten dollars, contracted after the first of July next, and that no females shall be imprisoned for *any debts* contracted after that date.

Gold Mines. A gold mine has lately been discovered in Habersham County, Georgia, supposed to be superior to any heretofore discovered.

French Minister. Mr Serrurier, the new Minister from France to the United States, has arrived in Washington with his family.

Lowell. The Lowell Journal of the 16th inst. gives the following proof of the rapid growth of this town.

The demand for tenements in this town has never been so urgent as at the present time. We recently advertised one to be let, and have received not less than forty applications for it. Ten years ago our population was about one hundred and fifty; it is now not much less than seven thousand, and the prospects of the growth of the town have at no time been so promising as at the present. Funds sufficient have been obtained to build a railroad from Lowell to Boston; the Suffolk Company has recently been incorporated with a capital of $500,000, and have commenced erecting two mills with all the necessary appendages; the Tremont Company is about to be incorporated with a capital of $500,000, all of which has been subscribed for; over $200,000 has been subscribed to the capital stock of the Railroad Bank, which we understand will be incorporated with a capital of $200,000, with liberty to increase it to $400,000. Among the buildings to be erected this summer, will be a Hotel on a very extensive scale at the corner of Merrimack and Dutton streets.

Executive Power. Nearly a year since, the President appointed an individual as Indian Agent. The Constitution requires the President to submit all such appointments, made during the recess of the Senate of the United States, to that body, when in session, for confirmation; if the Senate object, the appointment is void The appointment was submitted to the Senate, at their late session, and negatived by a majority of three to one. Of course the appointment became invalid. Immediately after the Senate adjourned, the President reappointed the same man.

Postage on Proof Sheets. Application having been lately made to the Postmaster General on a question respecting the rate of postage which ought to be charged on *proof sheets*, an answer was received, in which the following is stated to be the rule of the Department; viz. "Proof sheets without corrections in writing are chargeable with pamphlet postage, when corrected the postage is determined by the nature of the correction. If they concern merely the typographical errors of the sheet, they will not subject it to letter postage. If they introduce new matter, the Department is bound to consider them as 'written memorandums' within the meaning of the Act of Congress, subjecting the sheet to letter postage." This is stated to be the rule which was originally framed by the Department, and which is now adhered to. *Adv.*

New Hampshire Election. The votes of 144 towns give Gen. Dinsmoor, a majority of more than two thousand. He is without doubt elected Governor. All the Representatives in Congress, lately elected, and a majority of both houses of the State Legislature, are in favor of the present administration.

The Southern Review. We concur with the editor of the Cincinnati American in the satisfaction he expresses at the revival of this work, which during its former existence was certainly inferior in point of talent to no other periodical, of whatever pretensions, in the country.

We are glad to hear that this periodical has been revived and is now established on a permanent basis. We were sorry to see its publication suspended. It is a good thing that there is a Journal to advocate what are deemed the peculiar interests of the South. A mind is but half illumined, if shone upon from one quarter only. Let us have light from all sides, for then only shall we be able to perceive the exact proportions of the truth.

It is, as its name indicates, a Southern Review—with Southern preferences and sympathies.

Public Debt of England and other countries.—The Budget of the receipts and expenditures of France for the year 1830, contains in an appendix, a view of the public debt and annual expenses of the principal powers of Europe and America, as compared with their respective population. The following is the table in which the view is given.

Interest of public debt, reduced to francs.	Entire expenses.	Population.	To each person.
France, 210,000,000	980,000,000	32,000,000	31 fr.
England, 640,000,000	1200,000,000	21,000,000	57 "
Holland, 40,000,000	166,000,000	6,000,000	27 "
Austria, 67,000,000	350,000,000	32,000,000	11 "
Prussia, 26,000,000	190,000,000	13,000,000	14 "
Bavaria, 7,000,000	62,000,000	4,000,000	15 "
Wurtemberg, 700,000	20,000,000	1,500,000	13 "
Can.de Vaud. ———	1,700,000	160,000	10 "
U. States, 13,000,000	138,000,000	13,000,000	11 " *

* Not counting the sum employed to redeem the debt, 4 francs to each individual.

The following is given to the same document, as an abstract of the number of accounts open in the Bank of England with the proprietors of stock in the funds.

83,600	owners of stock	yielding an	interest of	£5	sterl.
42,000	"	"	"	"	6 to 10
97,300	"	"	"	"	11 to 50
26,300	"	"	"	"	51 to 100
15,400	"	"	"	"	101 to 200
8,070	"	"	"	"	201 to 300
1,550	"	"	"	"	301 to 500
450	"	"	"	"	501 to 1000
100	"	"	"	"	1001 to 2000
—	"	"	"	"	over 2000

274,830 open accounts for an annual debt of 25,000,000 pounds sterling. Mr A. Baring computes, in his speech in the House of Commons on the 15th of March, 1830, that at least five individuals are interested in each of these accounts, which will make the number of persons interested in the stock of the public debt of England, amount to 1,374,000. The small interest which a very large proportion of these individuals have in the funds, furnishes a presumption that they are persons of inconsiderable means. To wipe off the whole or a part of the debt with a wet sponge, would therefore fall heavily on this class.—*N. Y. Ev. Post.*

FOREIGN INTELLIGENCE.

FROM EUROPE.

Poland. By Paris and Havre papers received in New York, to the 1st and 2d of February, it appears that Poland is still in a critical situation. The authority for our statement rests on commercial letters, from the frontiers, quoted on change in Paris, and to which credit was there given. Dates of January 30th say that Warsaw had submitted without a struggle. The resignation of the Dictator, who it was thought, believed the case hopeless, gave credit to the rumor. Letters in the Ausburgh Gazette, of Jan. 18th, assert that reconciliation with Russia, is impossible. "The Emperor neither can nor will extend the amnesty to the ringleaders themselves." Prince Czartorinisky's Polish estates have been confiscated, and three hundred Wilna students have been transported into the interior. These steps are thought ominous. Report says, that pacific negotiations in behalf of Poland were passed, and that the French minister at St Petersburgh had instructions to promote these measures.

France. This country is apparently quiet, but the depreciation of the funds, and the language of the king and ministers, and a general want of confidence, indicate dissatisfaction and instability.

Belgium. The Belgium question is not yet settled. A protocol drawn up by the Ambassadors of France, Austria, Prussia, Russia, and the English ministers assembled at London, was read in the Congress of Belgium. The document created great agitation. It defines the geographical boundaries of Belgium and Holland, and guarantees that the former shall remain perpetually neutral. At this meeting of the Congress, the following letter from the French minister of War, was communicatad by the provisional Government.

"SIR—I hasten to reply to your letter of the 24th. The King's Council, which assembled today, were unanimous upon the necessity of declaring to the Provisional Government, that the French Government would regard the choice of the Duke de Leuchtenburg, to fill the throne of Belgium, as an act of hostility towards France; in case the Congress, notwithstanding this declaration, should proceed to such election, you will quit Brussels immediately.

Accept, &c, [signed] HORACE SEBASTIANA.
Paris, Jan. 26, 1831."

This letter created much excitement in France, as well as in Belgium. The conduct of the minister has been objectionable in some respects. Some of the Paris papers demand that he should be impeached.

Mexico. Late Mexican papers received at New Orleans, bring intelligence of the decisive defeat of Guerrero's party, and the capture of Guerrero himself. He was taken at Acapulco, and would probably be sent for trial to Mexico.

Insurrection at Martinique. In consequence of the insurrection of the negroes of Martinique, mentioned in our last, the Governor of that Island has established a Military court to try the accused.

MARRIAGES.

In this city, Mr. Cyrus Conant, of New-York, to Miss Adelia Emmons Edwards, of this city; on Sunday morning, by Rev. Mr. Malcom, Mr. Winslow V. Coles to Miss Mary Ann Adams.

In Cambridge, Mr. Elbridge Cox, of C. to Miss Olivia F. A. Gray, of West Cambridge.

In West Cambridge, Mr. Benj. E. Cutter to Miss Sarah H. Russell; Mr. Justin N. Lewis of Claremont, N. H. to Miss Hannah Whitmore, of W. C.

In Medford, Mr. Noah Hathaway to Miss Maria Reed.

In Framingham, by Rev. Charles Train, Mr. George Haven to Miss Mary Ann Alden, both of F.

DEATHS.

In this city, Mr. John Oliver, 75; Jonathan Hastings, Esq. 80; George W. Sawin, 20; Jonathan Gillet, 35; Martha Woods, 44; Thomas Kelley, 23; Martin Bicker, 59; Catharine Nowell, 95; Nancy Francis, 35; Charles Williams, 38; Sebastine Plain, 22; Patrick Maden, 30; Hannah Bell, 45; Ellen Cooper, 38; Catharine Quails, 77; Peter Richards, 44; John Sharty, 38.

In this city, on Tuesday last, Mrs. —— Ward, widow of the late Rev. Ephraim Ward, of Brookfield, Mass.; Mrs. Susan S. wife of Mr. Timothy Hunt, 30.

In South Boston, Mrs. Nancy Young, 39.

In Roxbury, Rev. John Flagg, Pastor of the Upper Parish in that town.

In Salem, Mrs. Mehitable L. Nutting, 30.

In Gloucester, Charlotte, 41, wife of Mr. Charles Butler, and daughter of Winthrop Sargent.

In Plymouth, Col. John B. Bates, 46.

In Rochester, Mr. Wm. Whitney, 23, son of Mr. Isaac W., formerly of Boston.

In Billerica, Mr. Joseph Hill, 38.

In Worcester, Mrs. Maria, wife of Mr. John P. Kettell, of W., and daughter of Mr. Joshua Vose, of this city, 31.

In Sherburne, Feb. 26th, Mr. Nathan Johnson, 43.

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In this city, on the 11th inst. Mr LEVI MERRIAM, of the house of Merriam & Brigham, in the fiftieth year of his age.

It is seldom that society is called to lament a more afflictive bereavement than the death of Mr Merriam. Extensively engaged in business, he had for many years been intimately associated with most of the mercantile community, and his undeviating integrity, cordiality of manner, and cheerfulness of deportment, had secured him universal confidence and esteem.

By this afflicting event, an interesting and amiable family, to whom he was devotedly attached, and by whom he was most ardently beloved, have been overwhelmed with sorrow; an extensive circle of relatives and friends deprived of one of their worthiest ornaments, and the poor and distressed have lost a friend whose heart and hand had ever been ready to assist and protect them.

The feeble effort of friendship, in attempting the recollection of a few of his many virtues, can scarcely hope to assuage the grief of a disconsolate family; yet we would say to the sorrowing partner of his bosom,—to the weeping children of his indulgent love, to the afflicted friends who have partaken of his hospitality, to the desponding poor who have so often experienced his bounty—be comforted, for all that medical aid, with the assiduous attentions of a fond family, and the solicitude of devoted friends could effect, has been administered to him;—be reconciled, for he has exchanged a world of precarious joys and certain sorrow—for a world or perpetual peace.

SCHOOL FOR YOUNG LADIES.

THE school at Charlestown Convent, having been so much approved, it was thought practicable to establish a Protestant School, which should combine all the advantages of the Convent. The great object of this institution, is, to give children the instruction they would receive from a judicious mother. Their health and comfort will be watched over, with parental tenderness; care will be taken to form habits of neatness and order; and every day the pupils will take exercise in the open air, attended by one of their instructors. The great aim will be, to give girls a thorough domestic education, without neglecting the elegancies of polished life, thus fitting them, as their situation and duties in after life may require. Mrs ELLEN M. GIBBS will superintend the domestic arrangements, and supply a mother's place to the children. Miss LYDIA GRAFTON PRESCOTT, will attend to the English branches, and the history of our own country will receive particular attention. The ornamental department, as painting, &c. will be provided with a suitable instructress. French, Spanish, Italian, Latin and music taught by masters if required. All lessons will be given in presence of one of the ladies of the establishment. Botany will be taught in the open fields, in order to combine health, pleasure and instruction. Arithmetic will be taught by the old and the new method, both being deemed necessary to form a perfect Arithmetician. Book-keeping will be considered a branch of study. Each child to be responsible for the care of her own clothes, and will be taught to do her own sewing and mending. Each young lady, at a suitable age, will take her turn in household affairs, to be instructed in domestic employments. In the system of rewards, all danger of exciting bad feelings will be avoided as far as possible. The children will be taught to consider goodness as its own reward.

Each young lady to bring bed, bedstead and bedding, napkins, towels, silver table spoon, tea spoon, knife, fork and tumbler, all to be returned at her departure. In order to banish envy, and make fine dress a subject of small importance in their thoughts, the children will wear an uniform of crimson in the winter, and blue gingham in the summer season. Religious instruction confined to the Bible. Three months notice of removal is desired. No boarder allowed to sleep out except in cases of great emergency. No visiters allowed on Sunday. Terms as at the Charlestown Convent.

TERMS.

Board, tuition, &c. per annum payable quarterly in advance,	$125,00
Ink, quills and paper,	4,00
Books at the store prices.	

EXTRA CHARGES.

Each language, per quarter, payable in advance,	$6.00
Piano,	5,00
Use of Piano,	1,00
Painting in Water Colors,	5,00
Painting in Oil,	6,00
Painting on Velvet, Wood and Satin,	5,00

Dorchester Heights, March 19th.

REFERENCES.—Rev. Alonzo Potter, Boston—Rev. J. L. Blake, South Boston—Rev. Dr Gray, Roxbury—Rev. J. H. Fairchild, South Boston. 4t.

PRIVATE INSTRUCTION.

Mr Goldsbury proposes opening a private school at his residence in North Bridgewater, for the instruction of young gentlemen in the common and classical branches. He would be happy to receive into his family six in addition to those already engaged.

The terms will be $2,50 a week, including board, washing, and tuition. 6t. March 19.

DISTRICT OF MASSACHUSETTS, *to wit*

District Clerk's Office.

BE it remembered, That on the ninth day of March, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"An Economical Atlas, for the use of Families and Young Persons; containing thirtyfour maps as follows:—1 Maine; 2 New Hampshire; 3 Vermont; 4 Massachusetts; 5 Rhode Island; 6 Connecticut; 7 New England; 8 New York; 9 New Jersey, Pennsylvania, Delaware and Maryland; 10 Middle States; 11 Southern States; 12 Western States; 13 United States; 14 Mexico, Guatemala and West Indies; 15 North America; 16 South America, 17 Atlantic Ocean; 18 Pacific Ocean; 19 British Islands; 20 France and Switzerland; 21 Germany; 22 Netherlands and Belgium; 23 Spain and Portugal; 24 Italy, Turkey and Greece; 25 Europe; 26 Egypt; 27 Africa; 28 Turkey, Arabia and Persia; 29 Hindoostan and China; 30 Asia; 31 Eastern Hemisphere; 32 Western Hemisphere; 33 Picture of the Western Hemisphere; 34 Picture of the Eastern Hemisphere. To which are added various tables of population and extent; the height of mountains and length of rivers; canals, roads, railroads, &c.; together with views, exhibiting the style of building, dress, &c. in various countries."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

March 19. 4t.

REV. MR MAY'S LETTERS.

Just received by GRAY & BOWEN, No. 141 Washington Street, "Letters to Rev. Joel Hawes, D. D. in Review of his Tribute to the Memory of the Pilgrims." By Samuel J. May, Pastor of the First Church in Brooklyn, Conn. March 19.

JUVENILE READING LESSONS,—

Being a selection of pieces in prose—designed as a reading book for the younger classes in common and other schools.

This book has the most important words placed over the sections from which they are selected, defined and pronounced, according to the principles of John Walker—also questions at the end of each section.

Just published by N. S. SIMPKINS, & Co., Court Street, Boston. March 12.

SUPERINTENDANT WANTED.

Wanted for the House of Industry at South Boston, a suitable person as Superintendant of that Institution. Proposals and references may be left at the Directors' Office, Faneuil Hall, on or before the 24th inst. March 12.

CARPENTER'S CATECHISM.

This collection is extensively used in Sunday Schools. It may be obtained at this office at four dollars a hundred. A large discount made to the Trade. March 12.

ATHENEUM. S. COLMAN Bookseller and General Agent, Portland, Me., publishes on the first and third Saturday of every month "The Atheneum;" devoted to Literature, Book and general Advertising. Price, one dollar a year. March 5.

A. U. A. TRACT—No. 45.—*(First Series.)* "An Essay on the Understanding of St Paul's Epistles. By John Locke," pp. 24, being Tract No. 45 of the First Series of the American Unitarian Association, just published at the Depository, 141 Washington Street. GRAY & BOWEN. March 5.

LARDNER'S WORKS. LANGDON COFFIN No. 31 Cornhill, Boston, proposes to publish by subscription the Works of *Nathaniel Lardner, D. D.* with a Life by Dr Kippis, from the last London edition, in ten volumes octavo. 6w. March 5.

THE TIMES OF THE SAVIOUR.

In Press and will shortly be published by L. C. BOWLES, "*The Times of the Saviour*" By HARRIET MARTINEAU. Reprinted from the London edition, with a Notice by the American Editor.

☞ This is the work noticed in the Unitarian Advocate for March, under the title of "Traditions of Palestine." March 5.

BOSTON, BOLTON, LANCASTER & STERLING ACCOMMODATION STAGE.

THE public is respectfully informed that FIELD & HOLMAN'S Accommodation Stage will in future leave Wildes' General Stage Office, No. 11 Elm Street, Boston, Tuesday, Thursday and Saturday, at 7 o'clock, A. M. and arrive in Sterling at 2 P. M. Leaves Sterling at 7 A. M. and arrives in Boston at 2 P. M.

The *Boston, Lancaster, Greenfield* and *Albany Mail Stage* leaves No. 11 Elm Street, Boston, the same mornings, at 2 A. M. and arrives in Albany the second day.

The *Boston, Fitchburg, Keene*, and *Burlington Mail Stage* leaves Boston, Monday, Wednesday and Friday, at 4 o'clock, A. M. and arrives in Keene at 7 P. M. Leaves Keene, Tuesday, Thursday and Saturday, at 4 A. M. and arrives in Boston at 7 P. M.

FIELD, HOLMAN & Co. *Proprietors.*
E. ESTABROOKS, *Agent, Boston, Mass.*

A LAD WANTED. A Lad about 14 years old who writes a good hand, and is quick at figures, is wanted in a wholesale Dry Goods Store; his principal compensation will be constant employ.—None need apply that are allowed to be out evenings, in the habit of attending the Theatre, or similar places of amusement. A line directed to H. W. in the hand writing of the applicant, and left at this office, will meet with immediate attention. eptf Jan. 8.

WHITMAN'S LETTERS, SECOND EDITION.

This day published, by GRAY & BOWEN, No. 114 Washington Street, "Two Letters to the Rev. Moses Stuart, on the subject of Religious Liberty, occasioned by his Letter to the Rev. William E. Channing." By Bernard Whitman. Feb. 26.

WHITMAN'S LETTERS

To Prof. Stuart, on Christian Liberty, may be obtained at this office. Feb. 26.

PROFESSOR WARE'S ADDRESS.

For sale, at the Christian Register office, "The connexion between the duties of the Pulpit and the pastoral office. An Introductory Address delivered to the members of the Theological School in Cambridge, October 18 and 25, 1830. By Henry Ware, Jr, Professor of Pulpit Eloquence and the Pastoral Care. Published by request. Cambridge: Hilliard & Brown. 1830. Feb. 26.

WARE'S DISCOURSES.—

The cheap edition of the Discourses of Prof. Ware, Jr, "On the offices and character of Jesus Christ," may be obtained at this office. Feb. 26

NATURAL HISTORY OF THE BIBLE.

This work, by Rev. Dr Harris, of Dorchester, is for sale at the Christian Register office. It has been lately noticed in the Register, with a just expression of surprise, that while it has passed though at least four editions in England, the original edition in this country has not all been sold. Feb. 19.

SELECTED POETRY.

DEATH.

BY W. B. O. PEABODY.

Lift high the curtain's drooping fold,
And let the evening sun-light in!
I would not that my heart grow cold,
Before its better years begin—
'Tis well, at such an holy hour,
So calm and pure—a sinking ray
Should shine into the heart with power
To drive its darker thoughts away!

The bright, young thoughts of early days
Shall gather in my memory now—
And not the later cares, whose trace
Is stamped so deeply on my brow—
What though those days return no more?
The sweet remembrance is not vain;
For Heaven is waiting to restore
The childhood of my soul again!

Let no impatient mourner stand
In hollow sadness near my bed—
But let me rest upon the hand,
And let me hear the gentle tread
Of HER, whose kindness long ago
And still unworn away by years,
Hath made my weary eye-lids flow,
With grateful and admiring tears!

I go—but let no plaintive tone
The moment's grief of friendship tell,
And let no proud and graven stone
Say where the weary slumbers well!
A few short hours—and then for heaven!
Let sorrow all its tears dismiss,
For who would mourn a warning given,
To call us from a world like this!

I KNOW THOU HAST GONE.

BY T. K. HERVEY.

I know thou hast gone to the house of thy rest,
Then why should my soul be so sad!
I know thou hast gone where the weary are blest,
And the mourner looks up and is glad!
Where love has put off, in the land of its birth,
The stain it had gathered in this:
And hope, the sweet singer that gladdened the earth,
Lies asleep on the bosom of bliss!

I know thou hast gone where thy forehead is starred
With the beauty that dwelt in thy soul,
Where the light of thy loveliness cannot be marred,
Nor thy heart be flung back from its goal:
I know thou hast drank of the Lethe, that flows
Through a land where they do not forget,
That sheds over memory only repose,
And takes from it only regret.

In thy far away dwelling, wherever it be,
I believe thou hast visions of mine,
And the love that made all things a music to me
I have not yet learnt to resign;—
In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still!

Mine eye must be dark, that so long has been dim,
Ere again it may gaze upon thine,
But my heart has revealings of thee and thy home,
In many a token and sign.
I never look up with a vow to the sky,
But a light like thy beauty is there—
And I hear a low murmur like thine in reply,
When I pour out my spirit in prayer.

And though like a mourner that sits by a tomb,
I am wrapp'd in a mantle of care—
Yet the grief of my bosom—oh, call it not gloom,
Is not the black grief of despair:
By sorrow revealed, as the stars are by night,
Far off a bright vision appears,
And hope, like the rainbow, a being of light,
Is born—like the rainbow—in tears.

MISCELLANEOUS.

FUNERALS IN SCOTLAND.

We have lately met with a book, that has highly gratified us in the perusal. It is entitled "Farewell to Time, or Last Views of Life and Prospects of Immortality;" was originally published in Edinburgh in 1828; and in the same year was reprinted in New York. We know nothing more of the author than is announced on the title-page, that he has written another (devotional) work, called "The Morning and Evening Sacrifice." He is, we presume, a member of the Presbyterian Church of Scotland. The book before us is almost wholly free from exceptionable matter, and is well suited by the nature and arrangement of its contents for the sick chamber and the house of mourning. In the first 'Part' are presented "General Considerations which should be made familiar to the Dying;" the second 'Part' consists of "Devotional Exercises for the use of the Sick, in the language of Scripture, with appropriate Reflections prefixed to each prayer," of other "Prayers, on the same plan, but not confined to the language of Scripture," of "Prayers to be said for such sick persons, as cannot be supposed from the nature or violence of their trouble to join in the petitions," of "Prayers for the Young, who are in trouble," and of "Funeral Devotions adapted to the forms observed by the people of Scotland." In the third 'Part' the author speaks of "Things to be done by the Dying;" the fourth 'Part' contains "Prospective Views," or remarks on the future state, characterised by justness and liberality of thought. From this outline of the plan it will be seen, that this volume satisfies the want often felt, (especially by clergymen in their parochial visits) when sickness or death has predisposed the mind for serious, plain, and devotional reading. We make a very short extract, in which is described the funeral solemnity of Scotland.

In most Christian countries a particular form of devotional service has been appropriated to the Burial of the Dead. Indeed every heart must have felt that this is an occasion, on which the consolations and hopes of religion come with peculiar power; and accordingly the forms that have been adopted are, in most instances, singularly beautiful and affecting.

The constitution of the Scottish Church, and the habits and views of the people of Scotland, do not admit of any formal service of this kind. But perhaps the want of it has been less felt in Scotland than it would have been among a people of different habits; and, indeed, there is something about all the forms which are observed in Scotland on this occasion, that not only accords most strikingly with the unostentatious character of all our religious services, but that has been felt by all observers of our ceremonies to be in affecting unison with the severe but simple and serious piety, by which our people are distinguished.

The funeral ceremony, as it is observed in Scotland, is as follows:—The relatives and friends of the deceased are invited to assemble, commonly an hour before the funeral procession is to take place. A simple repast is prepared, suited to the circumstances and means of the family; a short prayer is said craving a blessing before the refreshment is handed round; sometimes a short thanksgiving is pronounced after this ceremony; the procession then moves slowly to the place of interment; the whole ceremony of interring the corpse is performed amidst the reverential silence of the attendants, the chief mourners commonly standing uncovered at the head of the grave; a silent sign of acknowledgment is made by the principal mourner to the company, when the last turf has been laid; and the attendants then disperse to their several homes, commemorating by their conversation the virtues of the deceased, or with other reflections suited to the interesting character of the ceremony they have witnessed. Such is the form observed by all ranks.

JEREMY TAYLOR—BISHOP OF DOWN.

This pious and eloquent prelate said one day to a lady of his acquaintance, who had been very neglectful of the education of her son, "If you do not choose to fill your boy's head with something, believe me, the devil will."* The Bishop, from the fertility of his mind, and the extent of his imagination, has been, not improperly, styled the *Shakspeare* of Divines. He seems no less entitled to the appellation of the Fletcher of that learned order, from the following elegant and tender sentiments, which are extracted from his sermon on the blessedness of the Marriage Ring.

"Marital love is a thing pure as light, sacred as a temple, lasting as the world. The love that can cease was never true. Marital love contains in it all sweetness, all society, all felicity, all prudence, and all wisdom. It is a union of all things excellent; it contains proportion, satisfaction, rest, and confidence. The eyes of a wife are then, (says this elegant and learned writer) fair as the light of Heaven; a man may then ease his cares, and lay down his sorrows upon her lap,† and can retire home as to his sanctuary and refectory, and his garden of sweetness, and of chaste refreshment."

His comparison between a *married* and a single life, in the same sermon, is equally beautiful. "Marriage," says the Bishop, "was ordained by God himself, instituted in Paradise, was the relief of natural necessity, and the first blessing from the Lord: he gave to man, not a friend, but a wife (that is, a friend and a wife too.) It is the seminary of the church, and daily brings forth sons and daughters unto God; it was ministered to by angels, and Raphael waited upon a young man that he might have a blessed marriage, and that the marriage might repair two sad families, and bless all their relations. Marriage is the mother of the world, and preserves kingdoms, and fills cities, churches, and even heaven itself. Celibacy, like the fly in the heart of an apple, dwells in perpetual sweetness, but sits alone, and is confined and dies in singularity. But marriage, like the useful BEE, builds a house, and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and fills the world with delicacies, and obeys their king, keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God hath designed the present constitution of the world. Marriage hath in it the labor of love and the delicacies of friendship; the blessings of society, and the union of hands and hearts. It hath in it less of beauty, but more of safety than a single life; it is more *merry* and more *sad*; it is fuller of *joys* and fuller of *sorrows*; it lies under many *burthens*, but it is supported by all the strength of love and charity, and these burthens are delightful."

With what exquisitely elegant imagery Dr Taylor describes the early quarrels between man and wife, "which unless prevented by good sense or good temper, are but too apt to blast the felicity of that union! Man and wife (adds he) are equally concerned to avoid all offences of each other at the commencement of their conversation. Every little thing can blast an infant blossom, and the breath of the south can shake the little rings of the vine; but when by age and consolidation they stiffen into the hardness of a stem, and have by the warm embraces of the sun, and the kisses of heaven, brought forth their clusters, they can endure the storm of the north, and the loud noises of the tempest, and yet never be broken. So is the early union of an unforced marriage, watchful, and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word. For infirmities do not manifest themselves in the first scenes, but in the succession of a long society; and it is not choice or weakness (when it appears at first) but is want of love or prudence, or it will be so expounded; and that which appears ill at first, usually affrights the inexperienced man or woman, who makes unequal conjectures, and fancies mighty sorrows by the proportions of the new and early unkindness."

From the sermons of no divine whatever, could a selection be made of brilliant and useful passages with greater success, than from those of this learned and eloquent prelate, as he is occasionally ingenious and pedantic, luminous and obscure, mystical and pious, sublime and low, embracing such a variety of matter, and concentrating such a mass of knowledge and learning, that even the acute Bishop Warburton himself, who had no very contemptible idea of his own understanding, might well say, "I can fathom the understandings of most men, yet I am not certain that I can always fathom the understanding of Jeremy Taylor." Dr Rust, in his funeral sermon upon the death of the Bishop of Down, says, "that he was ripe for the University before custom would allow of his admittance; but by the time he was thirteen years of age, he was entered of Caius College, and as soon as he was a graduate, he was chosen fellow. He was a *man* long before he was of *age*, and knew little more of the state of *childhood*, than its innocency and pleasantness. From the University, by the time he was Master of Arts, he removed to London, and became public lecturer in the church of St Paul, where he preached to the admiration and astonishment of his auditory; and by his florid and youthful beauty, and sweet and pleasant air, and sublime and raised discourse, he made his hearers take him for some young angel newly descended from the realms of glory. The fame of this new star, that outshone all the rest of the firmament, quickly came to the notice of the great archbishop of Canterbury, who would needs have him preach before him: which he performed, not less to his wonder than to his satisfaction. His discourse was beyond expression and beyond imitation; yet the *wise* prelate thought him *too young*; but the great youth humbly begged his Grace to pardon *that fault*, and promised, if he lived, that he would *mend it*."

The person of Jeremy Taylor was comely, his manners were polite, his voice was melodious, and his conversation was agreeable. His works were numerous, and consisted chiefly of sermons and devotional pieces, among which is to be noticed his "Holy Living and Dying." The most remarkable of his works is entitled "Theologia Eclectica; or a discourse on the liberty of prophecying; showing the unreasonableness of prescribing to other men's faith, and the iniquity of persecuting different opinions." 4to. first published in 1647.

ANECDOTES OF CROMWELL.

The following curious anecdotes of this extraordinary personage are taken from the Literary Correspondence of Mr Pinkerton, now just published. They are given in a letter to that gentleman by his friend, Dr John Anderson of Glasgow, who declares that he derived them from an authentic source, and that they may be relied on.

When Cromwell entered Glasgow, (said Danziel, an eye witness,) at the head of his victorious army, I was standing in the street called Bell's Wynd, at the end of it which joins the High Street, with a good many young lads and a shoemaker, who was well known to us all by his drollery and by the name of London Willie. As we were silently admiring the order of the troops, Cromwell happened to cast his eye upon us, and cried out, "Hah, Willie! come hither, Willie!" If we were surprised at this, we were more surprised to see Willie retire into Bell's Wynd, and one of Cromwell's attendants go after him, who brought him to the general, at whose stirrup he not only walked, but went in with him to his lodging for some minutes. My companions and I waited till Willie came out, anxious to know why one of his station was taken notice of by the famous Cromwell. Willie soon satisfied our curiosity, by informing us, that his father had been a footman to James VI., and accompanied him to London at the union of the crowns: that he himself was bred a shoemaker, and wrought in a lane through which Cromwell passed to a school, as he supposed: that Cromwell used to stop at the work-shop, to get his ball and playthings mended, and to be amused with his jokes and Scotch pronunciation: that they had not met from that time till now: that he had retired into Bell's Wynd, lest it should be remembered that his father had belonged to the royal family: that he had no reason, however, to be afraid, for the general had only put him in mind of his boyish tricks, had spoken to him in the kindest manner, and had given him some money to drink his health, which he was going to do with all expedition.

Next Sunday, said Danziel, Cromwell went to the Inner Church in Glasgow, St Mungo's, and placed himself with his attendants in the king's seat, which was always unoccupied, except by strangers. The minister of the church was Mr Durham, the author of some religious books, which are still very popular. He was a great Presbyterian, and as great an enemy to Cromwell; because he thought, and early said, that Cromwell and his friends would be forced, by the convulsion of parties, to erect an absolute government, the very evil they meant to remedy. The text was taken from Jeremiah; and the commentary upon it, by allusions, was an invective against Cromwell and his friends, under scriptural language and history. During this satire they saw a young man, one of Cromwell's attendants, step to the back of his chair, and, with an angry face, whisper something to him, which, after some words, was answered by a frown; and the young man retired behind the chair, seemingly much disconcerted. The cause of this was unknown to the congregation. It was supposed to be owing to some intelligence of importance which had been just then received; but it was afterwards known, and generally known, that the following words had passed between them:—"Shall I shoot the fellow?" "What fellow?" "The parson." "What parson?" "*That* parson." "Begone, Sir: he is one fool, and you are another!" Danziel added, that Cromwell sent for Mr Durham on the very next morning, and asked him, why he was such an enemy to him and his friends—declared that they were not enemies to Mr Durham—drank his health in a glass of wine, and afterwards, it was said, prayed with him for the guidance of the Lord in all their doings.

When Charles I. was in Scotland in 1633, a subscription was set on foot for building a new hall and library to the University of Glasgow; and the king's name appears at the head of the subscribers, for two hundred pounds sterling. The king, however, was not able, I suppose, to pay that sum; and he contracted some debts at Perth, which are unpaid at this moment. When Cromwell arrived at the fulness of his power, he sent two hundred pounds to the University, and there is below the king's subscription "*Solvit Dominus Protector.*" One of the magistrates of Perth, hearing of this, thought it entitled him to ask payment of the sum which the king had borrowed, when in that town. But Cromwell did not listen to his petition; and, when it was urged again and again, said with vehemence, "Have done, Sir, I am not the heir of Charles Stuart!" To which the other replied with equal warmth, "I wot well, then, you are his intromitter—shall I say a vicious intromitter?" In the law of Scotland, *intromitter* signifies one who takes upon himself to manage the estate of a deceased person, and who, by that act, renders himself liable for all his debts; and *vicious* is, when it is done without any right, and therefore is a vice or iniquity. Cromwell, though absolute, did not even chide him for this freedom, but declared, that he would never pay that money; "because," said he, "I will do things for a learned society, which I will not do for other societies, and I would have you know this!"

Such facts mark the temper and genius of celebrated men more distinctly, perhaps, than the labored character of many elegant historians; and the above I have heard, with some variations, from many persons as well as from Mr James Anderson, of Stockwell Street Sugar-house, in Glasgow, who was not in the least degree connected with any of my kindred.

STATE OF RELIGION IN NORWAY AND SWEDEN.

The following is from Conway's Journey through Norway, a work lately published in London:—

Norway from the geographical position of the country, and the little intercourse with strangers, ought certainly to be able to boast as pure a morality as Sweden, a country more connected with surrounding nations; but I have reason to believe that the standard of morals is considerably higher in Sweden than in Norway. And with respect to the comparative attention which is paid by the inhabitants of Sweden and Norway to the public ordinances of religion, and to the observance of Sunday, (no bad criterion of the morals of a people) I can state with certainty, that Norway is very far behind the sister country. In the interior, indeed, zeal is occasionally to be found among the pastors, and a disposition to profit by it on the part of the people. Pity it is that there should be so many obstacles to the indulgence of this disposition. The parishes are so large, that duty is performed in different parts of the parish on different Sundays, and sometimes more than one parish is served by the same minister, and many are hardly served at all, there being no fewer than fortysix parishes in Norway without ministers. The parishioners, have, therefore, few opportunities of public edification. Add to this, that the mountains, and lakes, and rivers, are often impassable from storms and floods, and that that book, which might in a great measure supply the want of public instruction—the Bible—is in few hands, and difficult to be obtained; and the surprise will rather be, that so much than that so little religion is found in the interior of Norway.

In the islands which are scattered in hundreds along the western coast, the obstacles to the religious improvement of the inhabitants are still greater, and religion is accordingly at a lower ebb. Many islands are without one cure, and are so far separated, that many must go as far as thirty miles to the parish church, an undertaking evidently impossible in winter season. On the west coast of Norway, a church that is visited by the pastor four times a year, is not considered to be neglected: and in some places the price of a Bible (when one is to be got) is one pound.

The progress of genuine religion in this part of the continent has been very slow. The Catholic faith introduced by Olaf at the point of the sword, had a long and arduous struggle with the relics of paganism, whose superstitions even now continue to have a strong hold upon the minds of the people, especially on the western coasts and the inland districts. The Christianity that existed in Norway down to the middle of the last century, was merely nominal, combining the vices of ignorance and the delusions of an erroneous worship with the idolatries of a hideous mythology. About this time some attempts were made by certain teachers to apply the remedies of a sounder doctrine, and purer morality, to the prevailing diseases of ignorance and vice; and some little progress had been made, when their endeavors were frustrated by the interference of the government. These teachers yet retain in Norway the appellation of the Seven Stars. About 1778, a young man not then 20 years of age, named Franz Neilson, arose, professing himself a reformer of the irreligion and vice that prevailed in Norway, and travelled through almost every part, preaching more scriptural doctrines than those either taught or professed, and denouncing the immorality of both the pastors and their flocks. Considerable effects followed the progress of the reformer; a name dreaded in those days by absolute kings, as much as it is in ours; for Neilson was summoned to Copenhagen to answer for the offence of teaching men to be holier. But while preaching against the doctrine taught, and the morality practised, he had contrived, by his own irreproachable life and holy zeal, to conciliate the esteem even of his opponents, and found no difficulty in producing, after he had been condemned to the galleys, the certificates of 200 clergymen of Norway in his favor; owing to which his sentence was commuted into some trifling expiation of his error. Subsequently to this, and until his death, which took place about 15 years ago, he prosecuted his design with more discretion, but not with less success. He wrote many volumes of theology and morals during his life, and those are prized by his followers as they prize the Bible. It is supposed that there are at present between twenty and thirty thousand persons in Norway, dissenters from the establishment, and professing the doctrines of Franz Neilson.

* The Spanish proverb says strongly, "The devil tempts every man, but an idle man tempts the very devil."

† This passage reminds us of an anecdote told of Peter, Czar of Russia. He was a man of a most savage and ferocious temper—and when he became angry, his eyes flashed fire, he foamed at the mouth, and his whole frame was convulsed. Yet no sooner did his lovely Empress Catherine appear, than he used to throw himself at her feet and lay his head in her lap. Under the pressure of her soft and beautiful hands, the throbbing of his temples ceased, and he immediately became calm and composed.

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BE it remembered, That on the seventh day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, WILLIAM SULLIVAN and GEORGE B. EMERSON of the said District have deposited in this Office the Title of a Book the Right whereof they claim as *Proprietors* in the words following, *to wit:*

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